THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.*"—ACTS 13: 26.

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A LITTLE VISIT TO GLORY-LAND.

BY ELDER NEPHI ANDERSON.

"E'en in this desert world below
. . . . . .
Oft mounting up on wings, I fly
Above the clouds and storms on high,
And reach a brighter sphere.

"There shines the sun's refulgent rays,
Unveiled by clouds. In rapturous gaze
I'm lost in heaven's own light;
In Him, the fairest, loveliest One,
I find celestial bliss begun—
A day without a night.

"If thus my soul can feast while here
O what must be the glorious sphere
Where I His face shall see?
Without a veil—with open sight,
In that blest world of pure delight
To dwell eternally!"

"The vastness of the universe renders foolish the supposition that this little planet is the only inhabited one; and the unity of laws and of substances asks us to imagine the beings upon other spheres to be moving to and fro in the likeness of man, speaking a language and busied by the useful and the beautiful. We may even assume that such is the oneness of intelligent life

that if these inhabitants of different planets were to meet in some general home of immortality, they would prove to be of one race—a human race having different minor details of history, but all members of one brotherhood, and capable of one friendship, one virtue, one taste, one piety—ten thousand worlds full of one music, one art, one tenderness, one creature—man—one God."

This beautiful paragraph is accredited to David Swing, an American preacher, if I mistake not. When I read it in a book of "Choice Selections" it set into action that corner of my imagination which is under the special tutorage of what is usually called "Mormonism," and it rambled on from the impetus which it received somewhat in this fashion:

What a grand climax you missed, Brother David, in not carrying out your reasonings to their legitimate results, for how beautiful is this thought of the oneness of the race—this brotherhood of man, not only on this globe of ours, but also on the multitude of others which roll in their orbits throughout space. "Ten thousand worlds full of one music, one art, one tenderness, one virtue, one creature—man—one God"—the great Father of this immortal race—is what I was impelled to add in order that the thought might be complete. Why should I not? Can there be a brotherhood without a fatherhood? Two souls to be brothers must have a common father, and this holds good of countless millions of such souls, whether on this earth or on some other. Take Him away and there can be no brotherhood, and the tie that binds humanity together is as worthless as a rope of sand.

This fatherhood must not be a vague, incomprehensible, unnatural, uncertainty. When we say the Father of the spirits of all men, the meaning of that term must appeal to us in the real, knowable way, or else the word becomes meaningless. Then again inseparably connected with the word Father is the word Mother—speak it softly that the ears of some good people be not offended, for many have been so trained in their habits of thought that they can believe in and speak of a father without the need of a mother. The "Mormons" only, being a "peculiar" people, believe that associated with a father there must be a mother. It is so in this world, and is so in all other worlds, past, present, or future. The principle is eternal, self-existent. The "Mormons" sing in one of their songs,

"When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you,
In your royal courts on high."

What! to meet, besides my Father in heaven, a Mother also? The thought thrills my whole being with an inexpressable joy. Am I then a child of the great God who rules on high? and some day may I hope to go back into His presence, go back home to those "royal courts on high," and be greeted, not only by my Father, but by a Queen of heaven, my Mother, who will welcome me to her mother heart, wherein burns the perfection of celestial love? What a wealth of beauty and grandeur the thought adds to my conceptions of God and heaven.

Father, mother, child—these are the essentials of the highest glory, and what is home but a perfect combination of these three!

The word home brings me back again to this earth, for although we may visit our Parents in the home of our "primeval childhood," yet if we ever get a home of our own it will be here on this earth which our Father has created specially for us, His children. We cannot remain forever in the old home, but we must make our beginning in the new lands of this "new earth," under its "new heavens" when they shall have become celestialized and a fit abode for immortal beings. At that time Abraham will receive for his everlasting inheritance the land which was promised him. Then, we also, I hope, shall be with those faithful children of God to whom He spake when He said:

"And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it; and I hold forth and deign to give unto you great riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh: and I will give it unto you for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it in eternity, no more to pass away."

This is a specific promise. There is nothing here about a shadowy existence in some far-away indefiniteness. A portion of this earth is promised for an eternal possession "no more to pass away." Here is something tangible that our finite minds can grasp, can ponder over, work for, and look forward to as a glorious hope.

Some people, I know, underestimate this earth. They call it all sorts of bad names, and, in theory, claim to be glad to get away from it. Such people fail to discriminate between the creations of God and the sin that has freedom of action among those creations. If our heavenly Father has made this earth to be a home for us, it shows poor taste, at least, if not ingratitude, for us to grumble or find fault with it. Surely our Father knew what He was about, and also knew what kind of home would meet the requirments of an earth-life such as we are now passing through. The earth even in its present condition is a beautiful place; and we are told that "the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified; yea, nothwithstanding it shall die, it shall be quickened, and the righteous shall inherit it." Think of what a beautiful place it will be then.

The other day I visited one of England's most beautiful homes. A stately pile of buildings stood in the midst of beautiful grounds. There were trees and shrubs and flowers. There were velvety lawns and clean, well-kept walks. A fountain played in the garden. Near by gleamed a still-flowing river. Within the buildings was all that genius could invent and riches buy. There were nooks and corners, cosy rooms and stately halls. There were gold and silver, and precious stones and woods. There were statuary and paintings of the rarest and best. The artist and the artisan had worked here for years to enrich and to beautify.

As we were leaving the place, and the whole beautiful picture was still vividly on my mind, I turned to one of my companions and asked: "Do you expect to receive anything finer than that in heaven?"

My friend hesitatingly said, "I don't know. What do you think about it?"

"Well," said I, "that is a pretty good beginning. I might be satisfied with

it as a beginning, but only as such, because I would, no doubt, wish to modify, to change, and to enlarge it to suit my individual tastes. I think it is beautiful, and wouldn't mind having it, or one like it, just as it stands."

"Here in England?" enquired my friend in astonishment. "I would rather have mine in heaven."

"And where is heaven?" I asked.

"Heaven is—we don't know that, of course."

"If you mean the heaven where the eternal Father dwells," I replied, "you have spoken truly. The Lord told Abraham that one of the great stars in the firmament is called Kolob, and that it "is set nigh unto the throne of God." A day on this orb is as a thousand of our years, and this, we are further told, is the manner of the Lord's reckoning. We know very little about this heaven; but the heaven where I expect to receive my eternal inheritance is right here on this round, green earth. When that time comes, this corruptible body will have put on incorruption, and this mortal will have put on immortality. A like change will have taken place in the earth and all the elements that compose it, so that there shall be a perfect correspondence between the earth and those who live upon it. Then all my halls and manors will stand in immutable glory. There will be trees and grass and flowers, nourished by light and soil which will be celestial. In appearance, I think, the earth will be very much as it is now. A change from mortality need not greatly alter the form. We read that Christ's celestial body was in form and features like unto His mortal body.

"With such a residence for my home (and remember what are the essentials of a home) what possibilities open before me. The Lord has said of those who attain to this exaltation that 'they are they into whose hands the Father has given all things. They are they who are Priests and Kings, who have received of his fulness, and of his glory; . . . Wherefore, as it is written, they are Gods, even the sons of God. Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is Gods.'"

And now, again referring to the ideas advanced by David Swing, may we not say that, although our home will be on this earth, we need not be limited to it as we now are. If space is filled with perfected, exalted children of God, living on heavenly globes the same as this will be, it will certainly be interesting as well as instructing to visit them occasionally. And this idea opens up an inexhaustible region of thought—worlds upon worlds of brothers and sisters, celestial beings, inhabiting the shining orbs of God's universe—when will there be an end to all that we might learn and do in that infinite vastness of beauty and love?

But perhaps we had better stop here, and draw our visit to a close. Let us come back to the present and its duties, for after all, the entrance to Gloryland is here and now, and I hope our little trip will help us to walk in that straight and narrow path which leads up to it. As we separate, let me quote for your consideration a paragraph from the writings of Orson Pratt:

"Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it? that when it shall be classed in its turn among the dazzling orbs of the blue vault of heaven, shining forth in all the

splendors of celestial glory, he may find himself proportionately advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, does not desire to be counted worthy to associate with those higher orders of being who have been redeemed, exalted, and glorified, together with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and glory of the earth, and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also."

THE PLANET MARS.

"Ah, the planet Mars. I have been studying that planet closely for thirty years, and I have prepared a regular map of it with all its canals. I think I am more interested in this than in anything, for one reason, that I am certain it is inhabited, and probably by people much more advanced than we are.

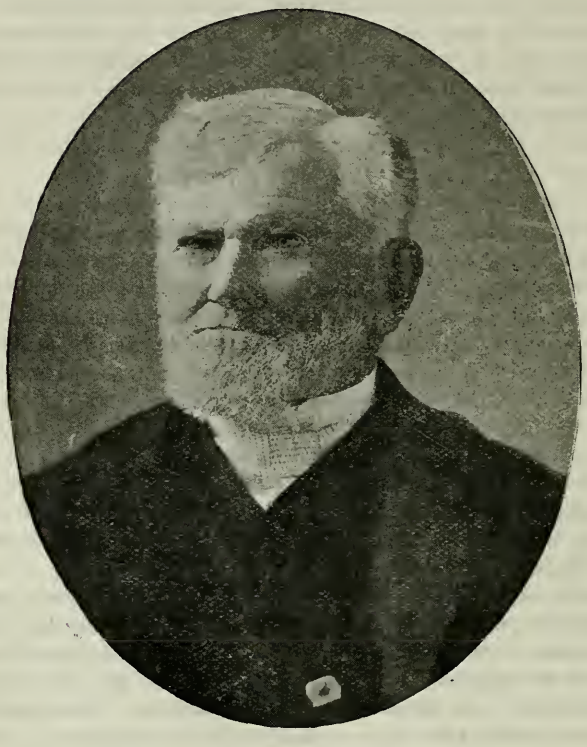
"A thing which is particularly interesting to us at the Juvisy Observatory, which I founded, is that we can watch the snow melting at the poles in the spring, and, in fact, they nearly disappear in the summer. This, mind you, in spite of the fact that the year in Mars is twice as long as ours, that is to say, that it really consists of seven hundred and thirty days, so that, naturally, the winter is longer. With regard to the inhabitants, I think they are very light in weight; for instance, a man who weighs one hundred and forty pounds on the earth, if he could be suddenly transported to Mars, would weigh only fifty-two pounds.

"The public at large does not really know the precision of some of our astronomical observations. Thus we know the length of the day in Mars by diurnal rotation to the hundredth part of a second, and from observations which have now extended over one hundred years, we find the length of the day on the planet is 24 hours 17 minutes 22 seconds. The climate of the Martians is very mild, there are no gales, while the atmosphere is very light, with scarcely any fine weather, the climate being something like that of Davos Platz, dry and clear. We know the globe of Mars perfectly; in fact, far better than the earth."—Interview with Camille Flammarion in *London Chronicle.*

Hearing Under Water.—Ships will soon have ears—ears that will hear the approach of a torpedo-boat that the captain cannot see, or that will hear the sound of the fog-bell or the waves beating against a dangerous rock on a stormy night. These electrical ears are more sensitive than human ears, because the sounds they will hear are sounds which travel under water, a medium which transmits sound better than air. It is this superiority of the water as a sound-transmitter that has brought about the new invention.

It is called a "subaqueous telephone." Its principle elements are delicate transmitters, or microphones, attached to the hull of the vessel below the water-line. These sensitive instruments intercept the sound-waves as they traverse the water and transmit them by regular telephone-wires to the captain, who, with receivers at his ears, is listening in the wheel-house.

It is expected to perform a most valued service in averting collisions.



PRESIDENT WILFORD WOODRUFF.

PRESIDENT WILFORD WOODRUFF was born at Farmington, (now Avon), Hartford County, Connecticut, March 1st, 1807. He was baptized into the Church, December 31st, 1833, when it was little more than three years old. He saw the Church rise almost from its infancy, and carefully chronicled its marvelous career in one of the most faithfully kept journals that any man has ever made. His life was wonderfully interwoven with that of the Church. From the time, on January 2nd, 1834, when he was ordained a teacher, through the various degrees of the Priesthood and on upward to the time when, on April 26th, 1839, he was, in Far West, ordained one of the Twelve, he was ever associated with the leaders of the Church. He was enthusiastic, true and faithful in every call to further the cause of Zion, which he knew was

the cause of God. He was one of the most successful missionaries the Church has ever had; and one of the most faithful of its servants. He grew with it from youth; and witnessed marvelous changes, as well as wonderful hand-dealings of the Lord with the Latter-day Saints. It is difficult to tell which part of his history and that of the Church is the most remarkable—the early part or the later years. He surely witnessed during his administration as its president some of the most remarkable incidents of its wonderful history. Let us glance at a few leading, great historical events of his career as President of the Church of Jesus Christ of Latter-day Saints: The fearful persecutions of the Saints, leading to the suspension of polygamy; the disintegration of the People's and Liberal parties, as a result of his so-called manifesto; the adoption of National politics by the people of Utah; the dedication, after forty years of building, of the great Salt Lake Temple; the erection of the Lehi sugar plant, demonstrating the power of Utah people to save millions by producing their own sugar; the building of Saltair; the harnessing of the Ogden river to produce light and power; the admission of Utah into the sisterhood of states; the semi-centennial celebration in honor of the Utah pioneers, and the Utah volunteers taking part in the Spanish-American war of 1898. He lived to see the fulfillment of his own prophecy, made five years previous, at the dedication of the Temple, that the day is at hand when the rich favor of God will be bestowed upon Zion, and when He will comfort her. Surely, it was so, and his servant, full of years, had lived to witness it. He died in San Francisco on September 2nd, 1899, in his ninty-second year.—Edward H. Anderson, in "A Brief History of the Church."

President Woodruff's missionary labors in England were wonderful, marked as they were by remarkable manifestations of the power of God in the salvation of souls. He landed in Liverpool January 11, 1840, in company with Elders John Taylor and Theodore Turley. He was assigned to labor in the villages of the Staffordshire Potteries; but he did not remain there long. One Sunday evening, while he was preaching to a large meeting in the Town Hall at Hanley, the Spirit of the Lord rested on him and he told the people to their astonishment that that meeting would be the last he would hold with them for some time.

The next morning he asked the Lord what His will was concerning him, and he was told that he should go south, for there were many souls waiting for the word of the Lord. He accordingly started on his southern journey, and did not stop until he reached the estate of one John Benbow, at Ledbury, Herefordshire.

Mr. Benbow received him gladly, and told him that there was a company of men and women—over six hundred in number—who had broken off from the Wesleyan Methodists, and had taken the name of United Brethren, who were seeking for more light. Elder Woodruff took up his labors among these people, preaching daily in the halls and chapels at his disposal. The first thirty days after he arrived in Herefordshire, he baptized forty-five preachers and one hundred and sixty members of the United Brethren. In eight months he baptized over eighteen hundred souls, including all of the six hundred United Brethren, except one person. This is, no doubt, the record in missionary work as regards the number of converts made.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 7, 1905

EDITORIAL.

ADVANTAGES OF CHURCH MEMBERSHIP.

Some people's religion consists simply in doing good. They see no need of belonging to any church organization, or being bound to any set forms or ceremonies. They have, no doubt, come to this conclusion by their study of the religious conditions in the world, and hold that a mere membership in one of the many sectarian organizations of the day does not add materially to one's power to overcome evil or help to lead good lives.

However, the argument is not a good one when applied to a membership or non-membership in the Church of Jesus Christ of Latter-day Saints, much as it may seem to hold good with regard to the churches of the world. Without doubt, much good can be done outside the Church of Christ—and there are many people outside the Church living up to the light they have and doing much good; yet, no person can properly develop along the line of progression unto salvation in God's kingdom outside the folds of the organization which God has established as the channel through which this should take place. There is an order in all God's works, and all things are bound together by law. And, although the mind of man is perhaps the most acutely individualized thing in this world, yet there is a binding link between it and all other things which cannot with impunity be broken. There is a path marked out leading upwards to the region of the perfect, and none can enter upon it by any other way. Law rules the universe, both of mind and of matter. No soul can say I shall be a law unto myself and by that self-made law attain to perfection. Only by placing himself in harmony with law—the law of God—can man reach this high destiny.

Within the entrance of this Royal Road are the first steps of Faith, Repentance, and Baptism. There are others further along, but these are the first. They cannot be evaded or counted as naught. They are the stepping stones into the Church of Christ, which body is the means through which God puts into operation the laws of life and salvation. God Himself operates through law, and the Church organization is the medium through which He works.

Thus we can see how important it is to be a member of the Church of Christ, that we may be in touch with Him, and that we may receive of the life-giving, strength-giving powers that flow from Him through the instru-

mentality of the Divine Spirit. "I am the true vine," said Christ, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abideth in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . If ye keep my commandments ye shall abide in my love."

The lesson is simple and plain. We can do nothing except we abide in Christ. Except the sap of the vine flow into the branches, there is no fruit. If the branch is severed from the vine, it soon withers, dies, and is cast away. And how shall we abide in Christ? By keeping His commandments. And His commandments are that we should believe, repent, be baptized, and do all other things which He has commanded. By so doing we become members of His Church.

Paul likened the Church of Christ unto a body. "Ye are the body of Christ, and members in particular," he said to the Corinthian Saints. As in the illustration of the vine and the branches, this shows the necessity of being a part of the body in order to receive the proper nourishment. All members of the "body of Christ" are closely united to the extent that if "one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." This close union does not exist between those who go each his own way, and are not bound together by the common ties of fellowship in the Church of Christ.

Members of the Church of Jesus Christ of Latter-day Saints can bear testimony to the advantages of such membership as strikingly manifested in their own lives. No matter how weak they might have been before they joined the Church, from the moment they yielded obedience to the Gospel, and united themselves with the Church, a power came into their lives which helped them to overcome their weakness. By their continued faithfulness, strength is given them day by day, and they grow in wisdom and strength of character, and in time they are lifted above the baser elements of the world. What is the secret of this? It is that they are part of the true vine, and are receiving nourishment from the source of all light and truth and power. They are members of the body of Christ, and as such are nourished by Him, for in Him they "live and move and have their being."

Every Latter-day Saint should cherish his membership in the Church. He should live so that the channel of communication between himself and the Lord may be kept continually open. He should guard carefully every thought and word and deed, that this may be done; live near to the Lord, keep His commandments that he may continue to be a member of the Church of the First-born, which privilege is greater than being a member of any earthly royal family.

N. A.

THE first of the "Rays of Living Light" series of tracts has been translated into modern Greek and published in Athens. The tranlation has been made by a gentleman belonging to a group of truth-seekers in Greece, who have separated themselves from all churches. We have received samples of the tract, but it looks like "Greek" to us.

"OFTEN it is not so much that people cannot find the right, but that they are afraid to search too deeply lest some well-beloved habit be disturbed and there be demanded from them too heavy a sacrifice. But truth must be obeyed—no half-hearted measures will do—if results are to be satisfactory."

The truth of the foregoing statement is verified in the daily experiences of the Latter-day Saint Elders in the mission field.

HAVE the good people of Bedford forgotten that it was in their historic city that John Bunyan, the author of "Pilgrim's Progress," spent twelve long years in the prison which stood at the corner of High Street and Silver Street in the center of the town? The preachers and the mobbers who are trying to prevent the Latter-day Saint Elders from preaching the Gospel in Bedford should remember that they are in possession of the same spirit of intolerance that placed Bunyan in their jail for those many years. If they will but remember this, they might change their actions.

Arrivals.—The following Elders arrived in Liverpool, September 1, 1905, per s.s. *Arabic*: For Great Britain—David L. Murdoch, Salt Lake City; James R. Price, Heber City. For Sweden—Arvil T. Forsgreen, Brigham City; Jons P. Jonsson, Logan. For Scandinavia—Sister Anna S. I. H. Otte, Niels Peter Nielsen, Logan. For Switzerland and Germany—Thomas E. Emmett, Ogden.

Appointments.—The Elders who arrived for Great Britain, September 1, 1905, are appointed to labor in the following conferences: David L. Murdoch, Scottish; James R. Price, London.

FROM THE MISSION FIELD.

Interesting Priesthood Meetings at Cologne.—President Grant, who recently returned to Liverpool, reports interesting meetings of Elders held at Cologne, on Friday and Saturday, August 18th and 19th, attended by President Serge F. Ballif of the Swiss and German mission, President Jacob H. Trayner of the Netherlands mission, all the conference presidents and a few of the Elders laboring throughout Switzerland and Germany. At the meetings reports of a very encouraging nature were rendered by the brethren. In many places molestation from the government officials has almost entirely ceased, and greater freedom everywhere in the entire mission is enjoyed by the Elders in disseminating the principles of the Gospel of Christ. The prospects of the work spreading rapidly, especially in Germany, where for some time past it has been more or less suppressed, are now very encouraging. The instructions given by President Grant and others seemed to be very much appreciated.

Street Meeting in Liverpool.—Sunday evening, September 3rd, 1905, several of our brethren held a street meeting on Beech Street, Liverpool. A sectarian minister intruded himself into the little crowd assembled to hear the Elders speak and asked, "Who are you?" On being told that they were

"Latter-day Saints," he immediately rushed to the opposite side of the street and began a tirade of abuse against them saying, "These people are 'Mormons,' and all they are out here for is to steal your wives and daughters. Have nothing to do with them or their tracts. They are poison." His attack proved a boomerang for the more he pleaded with the people not to take our tracts, the more the people wanted them. In fact the demand for tracts was so great it became necessary to dispatch a special messenger to the office for an additional supply. The incident also has its humerous side. The Reverend (?) was urging a gentleman not to receive a tract and said, "If you take it, you may lose your wife." "I'll take a chance on that, my dear friend," said the man as he laughingly walked slowly away, "because, you see, I haven't a wife to lose." We feel thankful for those fair-minded English people who want to hear both sides of any question before they pass judgment.

INTERESTING CONFERENCE AT LIEGE.

THE conference of Liege, Belgium, was held in Liege, August 20th, 1905. There were present President Heber J. Grant of the European mission, President Jacob H. Trayner of the Netherlands-Belgium mission, President Serge F. Ballif of the Swiss and German mission, presidents of all the conferences of the Swiss and German mission, President Joseph F. Barton, Jr., eight Elders of the Liege conference, and several Elders from Holland.

The afternoon meeting was held in the regular hall at Rue du Bac 496 Seraing, and after a few remarks of welcome by President Barton and the presentation of the general and local authorities of the Church, all of whom were unanimously sustained, Elder C. S. Gardner, President Serge F. Ballif and President Heber J. Grant addressed the meeting.

President Grant, with President Ballif interpreting, spoke of the character of the Latter-day Saints and the divinity of the mission of Joseph Smith. He showed the necessity of accepting the Gospel and living up to its teachings in order to fully appreciate it and in order to have a perfect testimony.

In the evening the meeting was held at the Theatre Moliere, Rue de l'Onest, Liege. President J. W. Thornton of French Switzerland spoke on the first principles of the Gospel. President Balliff explained the plan of salvation and the principles of revelation.

President Grant spoke of the message of the Latter-day Saints to the world and the importance of the same. He bore a powerful testimony concerning the gifts and blessings of the Gospel. President Balliff was his interpreter.

During the evening meeting several vocal solos were ably rendered by Brother Williard Andelin and Sister Arvilla Clark.

The meetings were characterized by an excellent spirit and the Saints and friends assembled were greatly impressed.

On Monday morning, August 21st, 1905, a priesthood meeting was held at Rue Eracle 44, Liege, in which the Elders of Liege conference were asked their views as to laboring alone. They were almost unanimous in expressing a preference for working singly, and consequently they were reappointed to fields where they will labor most of the time without companions. Valuable

instructions were given to the missionaries by President Serge F. Ballif of the Swiss and German mission and President Heber J. Grant of the European mission. Again we were favored with vocal solos by Brother Andelin and Sister Clark.

On Tuesday afternoon President Grant, with some of the missionary party, met Mr. McNally, the American Consul to Liege, at a large piano store, where solos were listened to from Willard Andelin and Arvilla Clark. Mr. McNally, who is somewhat of a musical critic, was very highly pleased with the singing of our Utah artists. It will be remembered by Utah people that Mr. McNally was for several years probate judge in Utah under the administration of President Cleveland. Judge McNally is still, as he was when in the West, very favorable to our people.

RADCLIFFE O. CANNON, Clerk of Conference.

THE GOSPEL IN JAPAN.

ELDER HORACE S. ENSIGN, late president of the Japanese mission, recently returned to his home in Salt Lake City. He gives the following interesting account of the work in Japan as told to a representative of the *Deseret News*:

"It was on the 24th of July, 1901, that Elders Heber J. Grant, Horace S. Ensign, Lewis A. Kelsch, and Alma O. Taylor left this city as the first regularly appointed missionaries to Japan. They went for the purpose of introducing the Gospel to that nation, and while their path was beset with many obstacles, they overcame them one by one and gradually made many friends, who are friendly to this day. The first year was devoted principally to acquiring the Japanese language, a difficult task attended with very gratifying results. Then they went out among the people, living with them, eating Japanese food and becoming acquainted with their habits generally. During the second year reinforcements appeared, and these were schooled in the language by those who had become more or less conversant with it. In this matter the missionaries helped each other, and it was a matter of but a comparatively short time until they were able to do active missionary work and see the results of their labors among the people. As is well known, Elder Grant returned September 8, 1903, when Elder Ensign succeeded him as president of the Japan mission, a position he held until released to return home when he, in turn, was succeeded by Elder Taylor, who now presides.

"Elder Ensign says the missionaries have been very successful in making friends and have exerted every effort to make known their message among the people. On starting in they found vastly more indifference than prejudice, and this it was pretty difficult to cope with, until tracts were printed in Japanese, when renewed interest seemed to make itself manifest on every hand. Now, with six tracts printed in Japanese, the Book of Mormon half translated in the same language and sixty-five "Mormon" hymns set to music, the outlook for the spread of the Gospel is most encouraging. The work on the Book of Mormon is being done by Elder Taylor, while Elder Ensign translated the hymns from the English edition of the Latter-day Saints' psalmody.

"At the present there are nine Elders in Japan and for the most part they are doing effective work. The Japanese are slow to confide in new-found friends, and it requires an intelligent system of education to convert them to the idea that you are sent out to do them good. Once they know you, however, it is quite different. While no branches have yet been established in that country, the missionaries are doing active work in the Hokaido and Sendal districts, among the aborigines of Japan, and as these people have remained firm to their convictions and have refused absolutely to partake of the theories of so-called Christianity, it is believed a good work will be accomplished among them. The missionaries are in good health, and those who have been there for some time have acquired a free use of the Japanese language, enabling them to converse intelligently with the natives they may chance to meet.

"The war, says Elder Ensign, has had very little effect on the work of the missionaries. The Japanese, as a rule, are quite conservative, and while they view with admiration the achievements of their soldiers and sailors at the front, they seldom become demonstrative to the point of laying aside and forgetting everything else. Indeed, people living in Japan would hardly know that the war was now on, such a quiet, peaceful spirit exists there. When a new victory is announced lantern parades are arranged, but such are carried on merely as recognition of the success attending their arms, and not in a spirit of boastful arrogance.

"The Japanese are very friendly to the Americans, and they are adopting American ideas as fast as possible. They have high regard for Commander Perry, who years ago sailed into the Japanese harbor and demanded an open port. The force of this declaration did not strike them at that time, but it has since proved a blessing to the country that they recognize to this day. The Americans do a great deal of business in that land, and are looked to for modern ideas in all lines. At present practically all the machinery used by the Japanese comes from America, whereas a few years back, this trade was supplied by Great Britain, which had the first contracts for furnishing apparatus for the Japanese street railway system. In the matter of clothing the Japanese are fast adopting American styles, and the imperial family has already expressed its approval of this departure."

THE BIG MEETINGS IN BUNYAN'S TOWN.

PRESIDENT JESSE W. HOOPES sends the following from London regarding the opening which the Elders have made in Bedford:

"The Elders at Bedford had a larger crowd last Sunday than ever. Their opponents held a meeting, or attempted to, on each side of them, but failed to get the people to listen to them. They also distributed vile anti-"Mormon" literature among the people.

"The policemen have called upon the Elders, and also have had them before the chief constable of the town, where they received every assurance that they would be protected, and that if the 'Mormons' had to stop holding meetings they, the officers, would see that all sects must stop too. They were told that they had as many rights in this as any of them, and they would be protected

in their rights. The chief asked the Elders to hold to-morrow's meeting on another square, and they would be present and see what the opposers would do. Then they would know just how to act."

The *Bedfordshire Mercury* has the following fair account of the Elders' meetings:

SUNDAY EVENINGS ON MARKET HILL.

It seems almost incredible that Bedford, which is otherwise looked upon as a model town in the matter of local government, should have no bye-laws for dealing with disorderly conduct except it be coupled with drunkenness. The Market Hill has for a long time been recognized as a suitable place for open-air meetings, and particularly on Sunday evenings has it been taken advantage of for the holding of religious services at the close of the ordinary evening service at the various places of worship. It seems that two or three months ago "Mormonism" the religion of the Latter-day Saints, has been represented in Bedford, by four gentlemen who had taken up their abode in the town, and having no building of their own, and taking into account the season of the year their operations have been confined to open-air addresses. There seems nothing in the personal appearance of the representatives of these apostles to indicate anything that might impugn the sincerity of their faith. They took the trouble to explain that every year it is the custom of the "Mormons" to send out two thousand representatives to propound their doctrines in all parts of the world. Those representatives are sufficiently well circumstanced to be able to conduct their meetings and yet not resort to the usual methods of making a collection. After delivering their addresses, which are backed up by numerous Bible quotations, their *modus operandi* is to distribute literature among the crowd and then move away to their residence. An idea had become rife that the object of the missioners was to enlist the services of females for the purpose of accompanying them to Salt Lake City. This the representatives stoutly denied on Sunday. However, bitterness has been engendered, and every Sunday evening it has grown, and rival preachers have assembled and a spirit of disorder showed itself a week last Sunday. On Sunday last it was anticipated by the police that disorder would be the outcome, and so Sergeant Armstrong and three or four constables held themselves in readiness in case anything extraordinary should crop up.

What actually took place between 8 and 9 o'clock on Sunday night was that there were four groups of exponents of various views, and something like two thousand persons present. So thick were they that it was difficult to get a foothold on the market ground on account of the crowd. A Mr. Flanders was the nearest to the "Mormon" advocates, and he was gesticulating and shouting himself hoarse, the presumption being that he was endeavoring to cry down the "Mormon" missionaries. One or two gentlemen wearing silk hats commenced to "booh," but a police sergeant kindly tapped them on the shoulder, reminding them that it was Sunday evening and that they were inciting the crowd, and also told them that if they persisted they would have to be locked up. This had its effect. It was quite evident that there was an organized attempt to hustle the "Mormon" representatives, who,

after concluding their service with prayer and distributing leaflets, prepared to leave the square. A crowd of some two thousand people followed them down the square and along Harpur Street, when an impression got abroad that they had taken refuge in the "White Horse" and the landlord was under siege for some time. While the crowd were surrounding the Inn and indulging in jokes about the missioners having a "wet," the "Mormon" brethren were making their way peacefully along Bromham Road, and were quickly lost sight of. The proceedings on Sunday night were, to say the least of it, a disgrace to Bedford and could not but belittle the cause of Christianity—supposing the violent opposition had been an act in which Christian people took any part. Bedford people should know that new opinions should not be met by violence or rudeness. Persecution is not the weapon with which to fight either truth or error. Let the questions at issue be discussed with open fairness and in honest English fashion. In the end the truth will be sure to come uppermost.

CURRENT COMMENT.

Weighed in the Balance.

A MINISTER once preached a rather long sermon from the text, "Thou art weighed in the balance and found wanting." After the congregation had listened for some time, a few began to grow weary and went out; others soon followed, greatly to the annoyance of the minister. Whereupon he stopped his sermon and said, "That is right, gentlemen; so fast as you are weighed, pass out!" No one else passed.

A Wonderful Family.

A RECENT number of *Tit-Bits* has the following news item: In the village of Woppmannsdorf (Oberpfalz) lives a family consisting of four pairs of twins, eight brothers and eight sisters, whose united ages amount to 620 years. None of them have ever in their lives drunk *tea, coffee or beer;* their food consists of potatoes, bread, sauerkraut, milk, and milk puddings. They eat meat only once a year at the village church festival. Doctors and physic are unknown things to them; an illness they are acquainted with only by hearsay. The only medicine they have ever taken is a home-made one of dried blackberries.

President Roosevelt's Definition of Heroes and Heroines.

PRESIDENT ROOSEVELT gave the following definition of a hero at a open-air Sunday service held in the wilds of Colorado, where he spoke. "A pure man is a hero. A man who will contend with the gigantic evils of this present age is a hero. The boy who can pass along the pathway of life, strewn on either side with the enticing gardens of sin, yet pass them by, is a hero of no common or mean mould. The woman who passes the goddess fashion in her gorgeous robes, yet is willing to be satisfied with her own small wardrobe, is as much a heroine as was Joan of Arc! The man who makes a tender, loving

husband, the young fellow who tries to make his friends glad when he returns home to the ranch, the young girl who helps her mother—these are heroes and heroines of every-day life. To do each day what that day calls you to do, so that at the end of your years you can look back and say, 'I tried my best to be a loving father and husband, a tender mother, a dutiful son and daughter'—that is doing your duty; that is winning success; that is earning the immortal crown of a decent citizen."

LOVE AND WORK.

"'I love you, mother,' said little John;
Then forgetting work his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.

"'I love you, mother,' said rosy Nell,
'I love you better than tongue can tell.'
Then she teased and pouted full half the day
Till her mother rejoiced when she went to play.

"'I love you, mother,' said little Fan,
'To-day I'll help you all I can.
How glad I am that school doesn't keep.'
So she rocked the baby till it fell asleep.

"Then stepping softly she took the broom
And swept the floor and dusted the room.
Busy and happy all day was she,
Cheerful and helpful as child could be.

"'I love you, mother,' again they said,
Three little children going to bed.
Now how do you think that mother guessed
Which of them really loved her best?"

SELECTED.

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